The Brethren Evangelist.

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Work While you Work.

Work while you work,
  Play while you play;
That is the way
  To be cheerful and gay.
All that you do,
  Do with your might;
Things done by halves
  Are never done right.
One thing at once,
  And that done well,
Is a very good rule,
  As many can tell.
Moments are useless,
  Trifled away;
Work while you work,
  And play while you play.

—*Youth.*

Irish Grove Church Again.

"The report of the Irish Grove church council is another dark chapter in Dunkard church history. When a trial like that is put in cold print, it sounds extremely unchristian. We wish to God that such conduct and everything like it, would cease forever in the several branches of the Dunkard church."

The foregoing is the editorial item, in the editorial notes of EVANGELIST No. 47, present volumn, and being personally acquainted with the majority of the parties in question, both those composing the Irish Grove church and the Annual Meeting dignitaries who visited the church, I feel constrained to say, it is not a "dark chapter" but an enlightening agent to the church which to my own personal knowledge needed just such an eyeopener as this little experience gave them. I know whereof I speak. I was there in October 1886. Stopped on my return from California and preached for them eight sermons, in hopes that that would give them the necessary light, but it failed, or only acted as a week skirmish line or prelude to the general battle. And nothing short of a final charge of the Annual Meeting column was able to "stir up the nest," (see Deut. 32:11,) and teach the young eaglets to fly and take care of themselves. We read that God will make the wrath of man praise Him, and I look upon this little episode in the history of the Irish Grove church as being instead of a "dark chapter" as ye editor thinks, a really light-giving one. And now since the light has fully struck in upon our brethren there, they seem to have gone to work in good earnest. I hope they will make good use of the advantage thus gained and retrieve the loss sustained by their former inactivity.

"When a trial like this is put in cold print it sounds extremely unchristian." So it does. There is nothing in the arrogant attitude of the one side, that savors of Christianity, neither was there much of that element in the inactivity of the other side; but after all the result is gratifying. "We wish to God that such conduct and everything like it would forever cease in the several branches of the Tunker church." Well now brother editor, pain ful as it is, I cannot help but dissent, for various reasons.

1st. It did the Irish Grove church much good to be enabled to understand fully the system of church government they were expected to obey.

2nd. It had the same beneficial effect upon many of us, and notably upon Brother Mason when he found out "what law he was to be tried by."

3rd. There are a number of other places that are suffering in want of the same remedy, and if the Annual Meeting and the custodians of her interests will apply to me either in person or by letter. I can tell them of a number of places who are badly in need of an application of their methods, and from their standpoint they are default in their duty; for I do claim that if a man or woman will be a member of their church they ought to be good loyal members. Accept their claims to the right to make laws for Jesus Christ, believe in, and practice their clothes religion, regard every body that does not as heathens and publicans, in short look upon their Annual Meeting as the door to heaven, and the standing committee as being the custodians of the keys, etc. And if they cannot be thus good and loyal members, they ought to come out of her and assume their rights to a belief in the perfect law of liberty, as given by Christ and the apostles. There are yet many who are constitutionally opposed to the assumptions of their church leaders, and they seem to hang on the fence with such a tenacity that nothing but an application of the Irish Grove remedy will liberate them, hence I cannot agree with the item in the editorial column. We wish the work to go on until every one is made free who cannot subscribe to the laws of their hierarchy. We wish they all had the moral courage to come out without this, but it seems many have not.

P. J. BROWN.

Congress, O., Nov. 28th, 1887.

Ashland Items.

On account of the love feast at the Bethel church near Glenford, I was compelled to leave the meeting at the College Chapel on Wednesday evening, Nov. 30.

I have enjoyed these meetings immensely. In the first place I was among old friends, and it did me much good to worship with those I was so intimately acquainted with a few years ago. Then again, while I was here I was enabled to stay at home with my little ones—a privilege I have not enjoyed for such a long time since our dear Becca left us.

What changes have taken place since I used to live and worship at Ashland. Many of the faces that I used to see there, are there no more. There are the families of the Arnolds', the Kurtzs', the Keims', the two families of Roops', the Dunhams', old brother Joe and sister Betsy Shoemaker, the two families of Worsts, and a whole host of others—all left, leaving the few that are still at Ashland to struggle on amidst many difficulties.

One of the circumstances was the great excitement in the vicinity about the trial of the men who killed Editor Reynolds, of this place. Then again at the beginning of our meetings the weather was fine and the nights were dark, and when the nights were moonlight the weather became very rough. There were also the usual attraction elsewhere, and the lack of disposition to come with so many that when we consider all these things, our attendance was all we could expect.

One brother who formerly was a member of the German Baptist church desired to make his home with us, and was duly received.

On Monday, Nov. 28th, we held our communion in the College Boarding Hall. As long as the number of communicants do not get too large, this is a very convenient place for love feasts, especially in the cold weather. Between 40 and 50 members took their places around the table.

Bro. H. S. Jacobs brought a delegation from Homer, Bro. Josiah Keim, from Louisville, Bro. Brown, from Fair Haven, and Bro. Yoder, from Creston, were among the visitors.

The night was rough and several of the members of the home church were absent.

At the close of the meeting Bro. Isaac Kilhefner was ordained to the full ministry. Brethren Brow and Keim conducted the installation services. Bro. Kilhefner is full of zeal and energy, and we know of no one who is more deserving of promotion, and who will perform the duties of his high calling with more conscientiousness and energy than brother Isaac. May the Lord strengthen him.

While we were writing about our communion, a question that has often insinuated itself into my mind now presents itself. Where do we get the authority for saying to one another, "The bread which we break is the communion of the body of Christ?" The Lord as he handed it to his disciples, said, "This is my body, take eat" &c.

The stereotype explanation to our question, that Paul said "The bread which we break, is it not the communion" &c., always was to my mind rather far fetched. That we, who profess to be gospel-alone people, should tenaciously cling to a mere custom of the recent past, and that which has the mere sanction of annual meeting is rather a puzzle.

The expression that we use in passing the bread, is so deep in its meaning, that it takes some thought to comprehend it. Just think of it. "The bread which we break is the communion of the body of Christ." "The communion of the body of Christ, is not a very simple expression.

Who can explain it? Who is able to grasp at its immensity as they utter it? Some may try to tell us that communion means fellowship, and that by this we fellowship or commune with the Lord. But that does not begin to reach out to the great thought. We can commune with the Lord by meditation or prayer. And this ordinance means more than that.

Now we have over and over again argued about some of the practices of the old church, that because they were the custom and usage of the church is not sufficient reason for its adoption and perpetuation. So now I claim that we ought not to accept anything blindly because it has been a custom. I believe in making our communions simple and comprehensive—and it we must say any thing while passing the bread, we should say that which is not so hard to understand. The Lord said "this is my body," why could we not say merely "This is the Lord's body that was given for us," or something equally simple.

To those of us that were never raised or brought up under Dunkard influences, these particular customs and sayings have no special claim on us. The great object is to impress upon each mind the importance, object and spirit of the ordinance. The simpler this is done the better for the soul. Clinging to any stereotyped expressions does not make it the more spiritual. We have known persons more punctual and anxious to cling to the form than to carry out the principle. Brethren, let us think over these things.

On Tuesday morning, the Trustees of the College had a meeting at the home of Bro. H. K. Myers. The Cleveland firm that had loaned the College $15-000 needed their money in a month or two. Therefore some arrangements had to be made to meet the emergency.

There is money enough donated to meet this and the other debt; but the brethren are so slow in paying in their donations that the few men who are standing so firmly by the College, are driven from pillar to post to keep the institution afloat.

If the different churches will respond to the dollar resolution passed at our late convention, and those who have pledged donations to the College would hasten their payments, it would be a great relief.

Those who merely read the statements in the paper, and are contented with the fact that we have an institution, and that some one will see to it, and look upon it with indifference, know but little of the anxieties of the few who carry the burden. It is only those who are financially connected, and who have more money involved in the institution than they are able to afford—it is only these that really feel the true weight of this debt.

It is easy for some of us to find fault with the management, and criticise their course and their action, but we forget how the two or three men have had to scheme and think and plot to keep the College from passing out of our hands.

It is only when the history of Ashland College is written up fully, and the brethren are made aware of the sacrifice that has been made. How that their credit and money has been in danger, I say it is only then that the noble conduct of a faithful few will be brought out in its true colors.

The trustees decided that a personal appeal should be made to the churches, that they respond to the dollar resolution as soon as possible. Brethren Josiah Keim, Bailey and myself have volunteered to write to some individual in each congregation. I have already written to many. So brethren let us give in our dollars willingly and promptly. A general response from the churches would be an important help.

During our meetings one of our young students made the grand decision for God and right. He is a worthy young man from the vicinity of Little York. We pray that he may be a useful and faithful servant of the Lord.

Bro. Isaac Kilhefner will continue the meetings through this week, and we shall look for more accessions.

On Thursday we came to Glenford. We shall preach on Friday evening, Saturday afternoon, Sunday morning and evening.

On Sunday evening we will have our love feast.

I was a little amused to hear a good sister express her sympathy for the daughter of Bro. Roop, of Dakota, who had been captured by the Indians. She had heard so much of the cruelty of the red man to the white settlers, who became their captives, that she trembled for her lot. She wondered what would be her fate. This was because that Bro. Kurtz had reported this young girl being captured by a "Savage." She naturally concluded it must be the Indian. When I told her that this "Savage" was the name of her husband, and that she was merely captured in the matrimonial net, and that her captivity was one of choice, she felt greatly relieved. I find that others also had formed the conclusion that it referred to a real capture by the Indians.

On next Thursday evening will go to Bremen, (Mount Zion) and we will continue there over Sunday. A lovefeast will be held on Saturday evening.

EDWARD MASON.

A Surprise.

On Thanksgiving day a number of brethren, sisters and friends dropped in on us quite unexpectedly. The result was our larder and our meal-chest were well filled and our parlor floor covered with new carpet, with many other presents given to wife and family. After all was properly arranged we all assembled where we were led by brother Harmon in a very solemn thanksgiving service. Wife joined with me in giving thanks to all who contributed to our wants on this occasion, as well as to those who were permitted to meet with us during the day, for their love and kindness. We pray that God may bless you all and if we never meet again in this life we may all meet above.

In the evening we had meeting in the meeting house where we tried to entertain the congregation as best we could with a thanksgiving sermon.

We now live in town, a few doors from west end of Main Street, and will be glad to have our friends call and see us.

STEPHEN HILDEBRAND.

Jones Mills, Pa.